

CHRISTIAN INTELLIGENCER AND EASTERN CHRONICLE.

"WERE ONCE THESE MAXIMS VIX'D—THAT GOD'S OUR FRIEND,

VIRTUE OUR GOOD, AND HAPPINESS OUR END,

HOW SOON MUST REASON O'ER THE WORLD PREVAIL,

AND ERROR, FRAUD AND SUPERSTITION FAIL."

Vol. XIV.

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For the Christian Intelligencer.

BR. DREW:—I send you, by an especial request, a copy of the Discourse delivered at the funeral of our much esteemed and beloved Br. Hall, of Anson—and which you are at liberty, if you think proper, to publish in the Intelligencer. As a considerable part of it was delivered before it was written, those who heard it may discern a few alterations in the language—but none, I believe, in the sentiment. I shall hope it may be read with a due degree of allowance for the press of time, and other embarrassing circumstances, under which the chief part of it was written. If, however, it shall be of any service to the bereaved and afflicted family, for whom it was chiefly designed, I shall not much regret its publication.

Yours, &c. C. G.

DISCOURSE

Delivered at the interment of Rev. JAMES HALL, Anson, December 1, 1834.

BY CALVIN GARDNER.

TEXT.—"None of us liveth to himself."—Rom. xiv. 7.

I have selected these words as the foundation of my present remarks, partly because they will afford us a subject for profitable reflection, and lead us to consider one of the most important duties which man is bound to perform; and partly, because they will give rise to a few considerations, appropriate to the present occasion. Although they may not have been designed, by the distinguished writer who penned them, to inculcate this particular duty, yet will they plainly teach us, that man was not made to live exclusively for himself, and to be entirely regardless of the great interests of society, and the moral and spiritual welfare of his fellow creatures. Man is evidently a dependent being; and, though he may be chiefly dependent on his Creator, and should therefore live with a constant reference to his honor and glory, yet is he also dependent upon his fellow man, and should not therefore live exclusively for himself. As he was created a social being, much of his happiness must spring from his intercourse with society; and we may indeed say with the poet,—

"Unhappy he, who, from the first of joys,
Society, cut off, is left alone,
Amidst this world of death."

His existence, in fact, would hardly be a blessing, if he were not permitted to live in the society of those whose habits and feelings, whose propensities and desires, whose affections and sympathies, are similar to his. In this, indeed, as we believe, the main object of his existence, as well as the chief part of his happiness, consists.

I have said that the text will teach us, and will strongly enforce the doctrine, that we were not made to live exclusively for ourselves. "None of us liveth to himself." I do not mean, however, by this remark, that we are not to regard, in a proper manner, our own personal interest and welfare; but, I mean, that we ought not to devote so much of our time and labor, so much of our care and attention, in promoting our own good, as to leave no opportunity for discharging our obligations to our fellow men, and for performing our duty to our Creator. We are not to live merely for the gratification of our own inclinations—merely to spend our lives in pursuits of a personal character—merely in projecting and executing schemes of self-aggrandizement—or merely to pass down, in heedless inactivity, on the tide of time. We have duties, in which we are not alone interested, of a civil, social and religious character, to perform; and these duties, even if we cannot perceive their immediate interest connected with their performance, should not be neglected. Every good citizen,—nay, every man, who has the welfare of the community at heart, will sacrifice something of a personal character for the public interest. He will not live for himself alone; but he will faithfully perform his duty, as he has been taught to do, to his Creator, to the community, and to his fellow men. He will, in a word, leave nothing undone, which conscience, or a sense of duty, dictates to be done.

In urging this duty, we may present examples, of high authority, which every one may safely endeavor to imitate. In

the Christian Scriptures, we have an illustrious example set us, in the character and conduct of the blessed Savior, teaching us not to live exclusively for ourselves. With a noble and fearless spirit, a magnanimity surpassing all description, he came down from Heaven, suffered the most inveterate persecution, and died on the cross; and this, plainly not for himself, but for the sinful race of man. And if we may be permitted to add it, we will say, in the language of another, that "God himself,—God, the all-embracing and controlling power lives not, and cannot live, for himself alone; but his unremitted activity is nothing but the unremitted agency of almighty power, prompted by benevolence, and directed by wisdom and truth." He lives not for himself alone; but he lives to promote the present well being, the everlasting happiness of those, who receive from him their existence, and who are dependent upon him for its preservation. And their illustrious examples, presented clearly to the mind, ought to induce every man, in his intercourse with the world, not to be entirely devoted to himself; but to live and act, as far as he reasonably may, for the good of those around him—the happiness and welfare of society.

Nor are these illustrious examples all that we may urge, as motives to induce the performance of this duty. The mutual dependence existing among the members of the human family, clearly points out the utility, nay, the necessity, of not living exclusively for ourselves. We see and feel that we are dependent upon others, and are very confident that our happiness would be greatly abridged, were it not that the benevolent feelings of others are constantly prompting them to benevolent exertions in our behalf. And we hence feel under strong obligations—which obligations cannot be disregarded with impunity—to exert ourselves in the interest of others, and endeavor to increase the sum of human enjoyment. And, indeed, when we seriously consider that our own happiness is inseparable from theirs, and that our highest enjoyment consists in being actively engaged in some benevolent object, and generously pursuing the good of others, we perceive a still stronger reason, if possible, why we should not be constantly engaged in pursuits of personal interests. We feel, indeed, a more powerful inducement to act upon the principle which the text clearly and plainly inculcates. So, too, when we consider the imperfection of our present state and condition, the evils to which we are constantly exposed, the dangers which perpetually surround us, the temptations which daily beset us—all these are forcibly admonishing us of our dependence, and, consequently, the necessity of regarding the happiness and welfare of others; so that we may have claims upon them, should our circumstances require it, for a similar return of kind offices and feelings. With a full view of all these circumstances before us, we certainly cannot fail of perceiving the propriety of exerting ourselves, in some good degree, for the benefit of others. In other words, we should not live exclusively for ourselves.

Aside, however, from the benefits now pointed out, as resulting from the performance of this duty, there are other considerations which strongly recommend it to the attention of all. There is a principle in man, we may venture to assert, which naturally prompts and inclines him to seek distinction, and to regard, with no ordinary degree of satisfaction, the applause of his fellow men. Nor is this a principle of hateful or dangerous character. Indeed, so far do we dissent from this, that we would sincerely and heartily recommend every one to cherish it. We could wish that every man might be emulous to be distinguished,—not, indeed, for his illiberality, exclusiveness, and devotion to self,—but, for his charity, disinterestedness, and public spirit. We desire not, we admit, that a person should be distinguished for living entirely to himself; but we wish he may be distinguished for his magnanimity, his fortitude, his benevolent exertions in promoting the good of others. We wish he may be distinguished for his love of truth, his devotion to virtue, his ardent attachment to the principles of christian piety, and his untiring efforts in the cause of humanity. Indeed, we wish him to be distinguished for practising all the civil, and social, and christian virtues; and for exemplifying in his life and conversation, the principles and precepts of the religion we profess.

And such a distinction as this, we should hope that every man will earnestly aspire after, and endeavor to obtain. It is such a distinction, moreover, as every man must, undoubtedly, approve and admire. Where will the man be found, who would not feel it to be an imperishable honor, thus to be distinguished? Then, if he would make that honor his own, let him not live for himself alone. What is it, my hearers, that has immortalized the memory of those illustrious chieftains, those noble patriots and martyrs, who fought and fell in the battles for freedom? What is it, that has caused

their names, year after year, to be proclaimed to the listening assembly—their patriotic virtues to be described, with all the embellishments of learning and the charms of eloquence—and their heroic darings and noble deeds to be sung, in the boldest and loftiest strains of the song? And what is it, when, one by one, the remnants of that illustrious band, who survived those perilous times, is called to the abodes of the blessed, which causes a nation's tears to flow, a nation's prayers to ascend from the sacred altar, a nation's gratitude to be expressed in the public eulogy, and a nation's feelings to be aroused in mournful dirge and the funeral anthem? What is it, I ask—but because they lived not for themselves? What is it—but because they looked beyond themselves, and their own personal interests and ease, and lived for their country, and for those who should come after them? It is this—only this. And their names will long be remembered, and their memories revered, and generations yet unborn will speak of their patriotism, and devotion to country, with all the ardor and gratitude which a love of liberty can inspire. The names of these noble and fearless spirits will never die! They will live in the history of all nations and in all languages; and their virtues will be remembered, their achievements celebrated, so long as there lives on the earth a free, virtuous and intelligent people.

We admire and applaud that national feeling, which induces a free and happy people, in the midst of their prosperity, to rise up, and pay the debt of gratitude to the memory of those who were bold to assert and brave to defend their rights; and we admire and applaud it the more, because it is done in honor of those, who lived not for themselves alone, but for their country and for posterity. And we doubt not that, in all similar cases such a course of conduct would be justified, by every intelligent and reflecting person. It is well to cherish and perpetuate the memory of those, who have been eminently instrumental in promoting the good of their fellow men, either as patriots, soldiers, or as statesmen, or as philanthropists, or as teachers of Religion. It presents an inducement to others, to devote their time and their talents to the cause of human happiness, and the best interests of society; and must exert a powerful influence upon the lives and conduct of all. It was for this reason, doubtless, that the Psalmist said, "the righteous shall be in everlasting remembrance."

And now, you will allow me to apply the remarks I have made to the solemn dispensation of Providence, which has at this time called us together. In its relentless ravages, death has removed from us and the world, an aged and worthy friend—a friend, I trust, whom we shall all remember with satisfaction, and whose memory we shall long wish to cherish. That friend, as you all know and deeply feel, is our lamented and worthy Br. HALL. He has been summoned to the world of spirits; and he has passed through the gloomy vale, which all must sooner or later pass, and ascended to his God and our God—his Father and our Father. Hitherto, many of you have been accustomed to meet with him in this House of praise and prayer,—nay, from this altar have his supplications ascended to the Throne of Heaven,—but he will meet with you no more, nor will his voice again be lifted up within these sacred precincts. He is dead, and "the place that knew him, knows him no more." He has performed his part on the stage of life; the curtain has dropt, and he is hid from the view of mortals. All of what he was, that now remains on the earth, is the history of his life—the remembrance of his deeds,—and these, I may suppose, will long remain. They will teach us, too, that he lived not for himself alone; but for his friends, for society, and his Creator. He labored and suffered for those who should come after him; and, as you have all seen, his last days were spent in active engagements, and in the exercise of his moral and physical powers, for what he believed to be the good of his fellow men. And we may hope that his example, in this respect, will not be passed by unheeded; but that it will be carried into practice, and constantly acted upon, by all who knew him. It will, undoubtedly be followed by the most salutary consequences.

It will not be expected, of course, that I should attempt to give you, in detail, the public and private character of our deceased friend. He has lived and died among you; and I may not doubt that you are far better acquainted with his public acts, and with his private worth, than a stranger to him, as I may almost consider myself, can possibly be supposed to be. For many years, he stood at the sacred altar, and inculcated, as he understood them, the doctrines and precepts of Jesus; and many of you, doubtless have often listened to his ministrations. And, as an Instructor of youth, his reputation has extended far and wide. To this honorable and useful profession he has devoted much of his time and talents; and I may not doubt that many

young and vigorous minds have received from his lessons of instruction, a salutary and lasting impulse. As a man of letters, of literary qualifications, he had, perhaps, in the whole circle of his acquaintance, but few superiors. Thoroughly acquainted with many of the sciences, highly gifted in biblical research, possessed of a quick and discriminating mind, always communicative, he could not fail of being useful to his fellow men, both as a teacher of the sciences and of religion. But whatever may have been his social virtues, his intellectual attainments, his mental elevation—or whatever may have been his imperfections, nay, his foibles—he is now no more. We have met around his mortal remains, with feelings of unaccustomed sorrow, to pay to departed worth the appropriate and proper tokens of respect. It is true, he hears not, heeds not, the voice of mortals; but as he exerted himself for the good of others, while he lived, it is right that he should be respected by others, now that he is dead. It is right that he should live in the grateful remembrance of those, for whose moral and spiritual interests he has lived and labored.

In his religious opinions, our aged and deceased friend has long been liberal. His mind was too strong and vigorous to be bound down by any human creeds or confessions of faith; and, although he had been brought up and educated in the limited and partial views of salvation, yet, as his mind progressed in the science of theology, he abandoned these views, and became a firm believer in the doctrine of a world's salvation, through Christ, the Redeemer. Nor did he hesitate, on all proper occasions, to express his opinions, frankly and openly. He was "not ashamed of the gospel of Christ;" and, whenever occasion made the demand, he would not shun the labor of "contending earnestly for the faith once delivered to the saints." And it should here be remarked, that he died as he had lived, in the full belief of the glorious doctrine of man's final and free salvation. In his public ministry and private intercourse, he has maintained it fearlessly and successfully; and, by his calmness and resignation in the hour of death, he gave his dying testimony in its favor. He knew, by his own experience, that it was a blessing to him in life, and a tenfold blessing to him in the trying scene of death. It was good to live by; and it was good, transcendently good, to die by.

The happy effects of his faith were witnessed by those, I have been told, who watched over him in the last stages of his mortal existence. In that momentous hour, when the last struggles for life were ceasing, although he may have felt unwilling, as every kind and devoted husband and father must, to leave his dependent family, yet he was perfectly calm and tranquil, and viewed the approach of death, not with fear and trembling, but with composure—with the feelings and fortitude of a christian. His last moments, though severely oppressed with a painful disease, were moments of peace; and, in his departure, was realized the poet's description of the death of a good man:

"Sure, the last end of the good man is peace!
Night dew falls not more gently to the ground,
Nor weary, worn-out winds expire so soft,
Behold him in the eventide of life,
A life well spent!
By unperceived degrees he wears away:
Yet, like the sun, seems larger at his setting."

But he is gone!—the husband, the father, the friend, the teacher of religion, the instructor of youth, the fellow citizen, is gone. He has ceased from his labors on earth, and his works do follow him. His spirit has ascended to God who gave it, and, in his hands, we leave it.—"None of us liveth to himself; and no man dieth to himself. For whether we live, we live unto the Lord; and whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

We would here offer a few words, particularly addressed to the mourning family, by way of tendering them of sincere and heart-felt sympathies; but we feel that we are almost unfit for the task. We know that all our efforts, of this kind, will be exceedingly vain and inefficient. We know the feeling which nearly overpowers and presses down their minds; and we are well aware that we are not able to afford them any effectual and permanent relief. We can only direct them to the source of all good—the fountain of all consolation—their unchanging Friend and heavenly Father. In Him, we would direct them to put their trust, and to remember constantly, that "He doth not afflict willingly, or grieve the children of men." Indeed, we would ask them to remember, that, although he may have seemed severe in this dispensation of his providence, yet he is nevertheless "good unto all and his tender mercies are over all his works."

But if we may be allowed to particularize, we would say to the afflicted and bereaved widow—that, although you have felt the strongest tie in life cut asunder, yet we would ask you not to mourn as those who have no hope.—

That Being, who has seen fit to call your dearest friend to himself, as you have truly said, has undoubtedly done right. Indeed, as you believe, and as we all believe, he can do no wrong. Although his providences may be dark and mysterious, yet he has always a benevolent end in view.

"God moves in a mysterious way,
His wonders to perform."
But, notwithstanding this may be the fact,—

"His purposes will ripen fast,
Unfolding every hour;
The bud may have a bitter taste,
But sweet will be the flower."

And we may, therefore, call upon you, in all the sincerity of our souls, to rely constantly upon his promises of mercy, and to bear it ever upon your mind, that he will not leave you comfortless. "He will not leave nor forsake you."

We beg you to be assured, my dear friend, that we deeply sympathize with you in your affliction; and you will not doubt that such are the feelings which pervade the whole community. Your departed husband lived not for himself alone,—but for the moral and religious welfare of society, and, especially for the young and rising generation; and his services will not soon be forgotten, or his memory soon cease to be cherished. You have, you may not doubt, the warm affections of the grateful heart enlisted in your behalf; and, what is still better, you have the sustaining power of that hope, which is full of immortality, and which casts its anchor within the vale, whither Jesus, the forerunner, hast for us entered. We can only add,—our sincere and ardent prayer to Heaven is, that the blessing of God may rest upon you, now, and evermore.

To the children of the deceased who are present on this occasion, we would say—you have truly been visited with an afflictive event of providence—an event, which has bereft you of an affectionate and faithful parent. But you are not left alone,—not cast friendless upon a cold and grudging world. You have not only a father and a friend in Heaven; but you have a parent, also, who will feel a deep interest in your welfare, still left upon the earth. And may it be your happiness long to enjoy the society of that parent, and to be benefited by her instructions and counsels. And when the weary pilgrimage of life shall be ended, may you all be ready to depart in peace, and enjoy forever the blissful society of the "spirit, of just men made perfect."

To the Pupils, who were placed under the care and instruction of our worthy friend, we would say—that your beloved Teacher, who guided your youthful minds in the delightful pathway of literary pursuits, and of literary fame—whose eye kindled with rapture to witness your advancement in the various studies to which you attended—will meet you no more in yonder hall of science, and impart to you no more of his treasures of knowledge. He has lived and labored for your especial benefit; but his work is done, and all his labors have been ended. And now, if you would follow his example, live not for yourselves alone; but let the light you have received from him, and all his wise and salutary instructions, be imparted to others. Thus will you answer the great end of your existence, and be an honor and an ornament to the community in which you live, and a blessing in your day and generation.

To the members of the religious Society in this place, to whom our departed brother has occasionally ministered in word and in doctrine, we would say—that you have, also, by this painful event of Providence, been called to participate deeply in the scenes of this sorrowing occasion. You have seen a venerable and faithful minister of the Gospel cut off by the hand of death, and go down to the house appointed for all the living. He, who has taken you by the hand, and led you to the fountain of Truth, and the rivers of living waters—who has taught you the precepts of Jesus, and the glorious doctrines of divine revelation—who has shown you the hateful paths of sin, and the way of life everlasting—who has directed your wandering souls from the shores of time to the blissful haven of immortality—has now gone before you, in the silence and solitude of death. You will hear his voice no more at the sacred altar, or in the land of the living. It is hushed forever. But although he is dead, yet, by the remembrance of all that he was, and taught, he yet speaketh. And we shall hope, that his past example, and all his excellent advice, salutary maxims,—indeed, all that he did and said, while living,—will long be borne upon your minds, and treasured up in your hearts. And when it shall please your heavenly Father, may he send you "a Pastor according to his own heart, who shall feed you with knowledge and with understanding." We pray God, that you may be built up in "the faith once delivered to the saints," and especially, "in every good work."

And now, to this congregation, one and all, we would say—that we are all admonished, by this event of providence, to prepare ourselves for our approaching

exit. Time is on the wing—it flies swiftly—it will wait for no man. And if you would be prepared to meet, unmoved, your last enemy, live not for yourselves alone. Live to God, to society, to all your fellow men. By so doing, you may gain a name and a reputation, which will survive the wreck of your nature, outlive the brief space of your present existence, and be "had in everlasting remembrance."

CHRISTIAN INTELLIGENCER

"And Truth diffuse her radiance from the Press!"

GARDNER, DECEMBER 26, 1834.

CLOSE OF THE VOLUME.

The present number closes the fourteenth Volume of the INTELLIGENCER, and the eighth since it has been in our hands. It is suitable now,—if the passage of time will allow us,—that we pause for a moment and take a long breath,—that we may glance at a review of the past and say a word or two in relation to the future.

The year which is now closing has been one of very active religious operations amongst all sects of professing christians. The Unitarians, especially, appear to have done their best,—or their worst,—we shall not say which—and yet, if their own confessions are to be taken as evidence, their success has been small indeed. The truth is, they have worn out the novelties of their "New Measure System," and they are no longer novelties. Their religion can live only by violent excitements or stimulants, amounting to positive intoxication—and when they can find nothing new and beyond their last extravagant operations, their cause relapses into a cold and lifeless condition. This is the complaint which they make now; and the causes of it are perfectly natural and apparent to all but themselves.

Universalists, on the contrary, rely not upon excitements. Their operations are directed to the reason and common sense of mankind; their appeals are to the judgment, not to the passions. A cause so conducted, it is true, will not have such sudden and violent advances; but its growth will be as permanent as it is gradual. We have reason to believe that such is the case with our cause. It is the cause of God; and all good men must rejoice in it. With regard to our increase as a sect, though it has been truly encouraging, yet there is another sort of increase which is still more encouraging. We allude not so much to individual cases of conversion to the truth, as to the general tendency which the public sentiment of the age has to embrace. Men who have noticed the signs of the times, can have failed to notice how all systems are insensibly inclining to liberal views. Doctrines which in all their cruelty and barbarity could be proudly preached and openly avowed a few years ago, have been softening down by degrees, till but little comparatively of their ragged features are left. Universalism is not simply a belief in the salvation of all mankind—this is but one tenet of the doctrine,—it is a system of humanity—a system of universal benevolence in all the relations in which men stand to God and to one another. This system shows itself in the assertion of the doctrines of equal rights and privileges among men and in the establishment of merciful principles in legislation. And how steadily are such principles advancing? We believe Universalism is doing all this. The public mind is becoming liberalized by the stand which liberal christians have taken. Thousands are borrowing the improvements which we have discovered, without giving us credit for them—and indeed, perhaps, without knowing the source to which they are indebted for them. Even the autodox not unfrequently show their ambition to show how near they can come to Universalism without being disgraced by the name; and when they do so, their people are always rejoiced.

On the whole, then, our cause is onward in every respect. We are increasing not only as a sect; but by the principles of heavenly truth are pushing the public mind into the spirit of our system. Soon, we trust, Universalism will see its perfect work accomplished.

With regard to ourselves, we have labored hard and constantly in the cause. We can with little or no stretch of truth affirm, that since the year commenced, we have hardly found a moment to take breath—a moment in which our wits have not been taxed to see how many purposes could be accomplished at the same time. Whether our readers approve of our labors, we have at least the consolations of an approving conscience—having done all that we could do, and more, perhaps, than some who love to find—what we know not—their leisure hours, would have accomplished;—to what effect, time must show.

But whilst we feel encouraged in view of the onward progress of our principles, we cannot but regret that our patronizing friends—or those to whom we look for patronizing aid—appear to think so little of our necessities. What with much political excitement within the last few years, which

has occupied public attention perhaps to the neglect of religious truth; what with the establishment of other papers on our right hand and on our left; and what with the undesirable changes which have taken place in the proprietorship of the paper—changes which have made *duns* more frequent than we could otherwise have desired; we find the *Intelligencer* considerably clipped of its patronage. We tell the truth, brethren and lie not, our consciences also bearing us witness, that our subscription list is quite too small, and our actual subscribers are quite too remiss in furnishing us with the means of meeting our current expenses. If any have supposed otherwise, they may be assured that they have been mistaken. We need a larger subscription list of paying subscribers. We know that this could be secured, if our ministering brethren and lay friends would heed the most affectionate request which we make to each of them, to exert their influence a little in our behalf. If each one would devote a day or two to the subject, our hearts would be made glad by this evidence of their friendship for an old friend and for the cause which we mutually love. Brethren! what say ye? Will you not remember us in the way of bidding us a happy new year?

The Discussion between Br. Thomas and Dr. Ely which has occupied much space in our columns within the past year, we doubt not has been acceptable. It is indeed worth to the subscriber, more than the entire price of the paper for a whole year. As that controversy progresses, we shall not fail to present it to our readers in the course of the next volume. We trust the doctor is not dead yet; but that in due time, when he shall have filled up his exhausted magazine, by collecting all the strength which his brethren from Maine to Florida can furnish for his use, he will resume the subject. We avouch for it, that his antagonist will make no delay; but will promptly grant him a sufficient reply.

During the last year, we have not printed so many Sermons, as in some former volumes. "Variety is the spice of life." The coming volume, however, we calculate will oftener contain articles of this description. On the whole, all our efforts will be directed to make the *Intelligencer* an useful and interesting visitor to its patrons.

HOW WE GET SERVED—SOMETIMES.

People in general, perhaps, do not know all the perplexities to which Editors are subject, and the injury which they often receive from their patrons. We have a case in point, which we are minded to notice. It is now a year since a periodical which the Editor of this paper published—the *Christian Preacher*—was discontinued. During the last year of its publication, we had five subscribers in Baltimore, whose numbers were sent at the order of Br. Skinner of the Pioneer. As regularly as the months arrived, after having been at the expense of printing them, with our own dear hands, we enclosed their copies in stout wrappers legibly directed, and deposited them in the mail for their distribution. The year closed and witnessed the fulfillment of our obligations to those subscribers. Still, though called upon, no pay came therefor. Another year has past, during which we have personally written one or two letters to Baltimore paying the postage on the same amount, twenty five cents at a time, so as to insure a hearing, and yet, not a word could be had in reply. But by a notice in the last Pioneer, we are informed that the subscribers refused to take their numbers or to pay for them—and why? because they say there were three or four numbers which they did not receive! This is hardly credible. The peculiar manner in which they were sent—which Br. S. will recollect—renders it quite impossible to our mind that any miscarriages should have taken place, and especially that the same number of miscarriages should have happened to all. And now what is to be done? Whilst we have been calculating on and looking for a gentle five dollar bill—our righteous due—to enable us to pay the expenses of publication—are we finally to be wronged out of it? Is this the way our Baltimore Universalists do business? If so they ought to be on the Black List.

We also sent three Volumes to Albert G. Dabney, Charles Fitzwillson and Isaac L. Cary of Richmond, Virginia, and one gratis to Jabez Parker, Esq. as Agent, and in consideration of his securing and transmitting the pay from these subscribers. Though we have called and called, yet we can procure no reply. Do these persons mean that we shall be wronged out of our just dues?

ADVANCING.

We infer from a communication of Rev. Edward Palmer, formerly a Universalist in this State, now a Restorationist in Massachusetts, settled over a Congregational Society, that his liberal views have been on the improving order till he has become convinced that the true old-fashioned Universalist doctrine is, that the wicked will be miserable to all eternity. By several questions, he argues that wicked men will never cease to

be miserable, and thinks that the preaching to them that they will some day be restored and made happy is calculated to hinder the work of repentance and do harm. Cousin Adin is not prepared to go this length at present, but raises certain objections to Mr. P.'s reasonings.

DR. BROOK'S LETTER.

The autodox protractors appear to be in a fair way to fill up the measure of their iniquity, by their wretched operations in the production of insanity and death. If nothing else appeared against them—if there was not a rational argument to be found in opposition to their system,—the heart rending mischiefs which they produce by their operations are enough to show that their religion is and must be as false as it is pernicious.

In relation to this subject, we copy below a letter from Dr. John Brooks of Barnardston, Mass. revealing some recent cases of ruin caused by protracted meetings. Dr. B. is a distinguished citizen of that State, known to the public as having long been an able and efficient member of the Legislature of Massachusetts. What, pray, is to be the end of these things? Is the public to be doomed forever to suffer and bleed at the hands of fanatics? Is there no hope of better things from the autodox?

MR. EDITOR:—As protracted meetings have become very much the order of the day, over the greater part of our country, it becomes a serious question with every friend of the human race, whether they are or are not calculated to subvert the interests of virtue, truth, and human happiness. For the purpose of coming to a correct decision on this subject, the effects of these meetings should be noted, and, as far as known, promulgated to the world. Their supposed good effects are thus eagerly made known, in the numerous and wide-spreading accounts of the revivals of religion, attributed to them. In none of those accounts, however, are some of those disastrous effects stated, which, for many years, have been observed and published by others. I believe, sir, that such disastrous effects have been much more frequent and extensive, than the public generally are aware of; and that the cause of morality and religion requires that more pains be taken to promulgate them.

To this end, I send you the following. Within a few weeks, a lady in Guilford, Vt. a town adjoining this, became deranged, and remained so when last heard from, in consequence of an over-excitement at a protracted meeting. I had the account of the case, with many particulars, from a highly creditable source. A man in Leyden, another adjoining town, by the name of Gates, and formerly a preacher of the Baptist order, had his mind so excited and bewildered in the same way, and about the same time, that he took laudanum to destroy himself, and died in consequence. This case is stated on the authority of common report, and is believed to be entitled to full credit.

In this town, very recently, Miss Lucinda Gore, a respectable female, and belonging to a respectable family, became so excited at a Methodist protracted meeting, that furious delirium took place, which continued with little intermission, till she died, which happened in about ten days. With this case I was fully conversant, having attended the unhappy victim as her physician. The meeting which she attended was held on Friday evening, and from that time until I saw her, which was, I believe, four days, she had not slept, and was continually crying, laughing, singing, sighing, shouting glory, praying, uttering fears that some mistake had been, or might be made, by which her soul might be lost, &c. &c. She dwelt a great deal, in fact on the matter of the mistake, making it the common theme of her incoherent exclamations.

Some of the friends, in this case, as in others of the kind which I have seen, are unwilling to allow that death was produced by religious excitement, as above stated. But every physician well knows, that such excitement is capable of causing death, and no candid impartial mind, knowing the circumstances, can easily doubt that it did so in the present instance. Last year, I was called to consult with another physician, in a precisely similar case. It was that of Miss Diantha Field, of this town. She became deranged while attending religious meetings in the town of Adams, where she was employed in a factory. While in a state of derangement, she was brought to her home, in Barnardston. A reputable physician was employed, and we coincided perfectly in opinion, that the derangement and her death, which in a few days ensued, were caused entirely by over-excitement, on the subject of religion. In short, Mr. Editor, I have known, I believe, as much as ten or twelve such cases, and in all of them the friends of such high excitements would not allow them to be the efficient cause of derangement or of death, while every body else, particularly physicians, had no doubt of it. For myself, I desire only that the truth may be embraced, on the subject, and that, if it be true that the regular action of the mind may be destroyed, and life itself sacrificed, by such excitement as is produced at protracted and other religious meetings, the actors in these scenes may pause, before they shall have swelled the catalogue of human woes to a much greater extent.

Barnardston, Nov. 23d. 1834.

WESLEYAN ANTI-REPUBLICANISM.

Br. Whittemore publishes the renowned John Wesley's Letter, in which he expresses his utter abhorrence of republicanism, and pledges himself that the Methodist Church "is not and never intends to be republican." His comments thereon are just and pertinent. We should as soon think of republican principles finding favor in the Church of Rome as in the Church of Wesley. We eschew both, and go to the Church of Christ, which is republican in its whole spirit.

CAPITAL PUNISHMENT.

We acknowledge the receipt of an excellent Lecture against the doctrine of Capital punishment, delivered before the Legislature of Vermont and the citizens of Montpelier on the 26th of Oct. last, by Br. Warren Skinner. The arguments are not all new, indeed, but they are advanced with more than ordinary comprehensiveness and power. No part of the Decalogue, he contends, which contain the eternal principles of moral right, authorizes the taking of life in any case; on the contrary, it expressly declares "Thou shalt not kill"—a prohibition as binding on rulers as on the people. True, the laws which were subsequently incorporated with the Jewish theocracy, authorized the taking of life. But those laws are repealed; and if they were not,—if they still are binding, it is as much the duty of civil rulers to take the life of one who violates the Sabbath, who commits adultery, who blasphemes, who worships false Gods, or of a child who disobeys its parent, as of one who commits murder; for those laws require death as the penalty of each of these offences. We are glad the author has bestowed attention to that mooted passage in Gen. ix. 6. "Whoso sheddeth man's blood, by man shall his blood be shed." Never does a Judge in one of our Courts of justice, pronounce the sentence of death, but he justifies himself behind the quotation of that text. Br. Skinner shows that this was not given as any part of the Law of God. By several judicious and sensible observations he makes it appear, that this language is to be viewed, not in the light of a statute, but as a sort of prediction of what should be. In confirmation of this opinion, he quotes several passages of Scripture, where the certainty of certain consequences following the commission of crimes, are set forth, although such consequences are no where required by the laws of God.

The argument relative to the right of the civil government to take life, is well managed. The Legislature can have no authority not expressly delegated by the people in the Constitution; no such authority is delegated to any Legislature by the Constitution of any State or the United States. Moreover, the people, if they had been disposed to surrender their rights of existence to the Government, cannot do it, for no man has a right over his own life or the life of another individual. And, if men have this right, the rights of all united are but so many cyphers, an unit.

We are a public attender, and understand, v the subject. Since we expressed our views some weeks since, we have received several letters from our correspondents approving of what we said. We have now before us a letter from Washington County, saying a Petition will be forwarded from that quarter. We take it that it makes not much difference how many or how few appear before the Legislature in the character of petitioners. The procuring of many names must be attended with much trouble. One petition is enough to bring it before the Legislature; and when before it, the members will act according to their own views of propriety, without being greatly influenced by the fact that pains have been taken to procure thousands of signatures to the petition.

Our correspondent "One" is somewhat ironical in his style—the occasion justifies it. Our orthodox brethren have singular notions of right. For them to misrepresent Universalists, knowingly and intentionally, and to slander their characters, is all right and proper. Doubtless they think that in this course, they are doing God's service. But for a Universalist to stand up in self-defence, and expose the falsehoods put forth against his sentiments—this is presumption and injustice to an intolerable degree. At least, such appears to be their course of reasoning upon the subject.

In justice to Rev. Mr. Morrill, we ought, perhaps, to say, that according to his explanation of the matter, when he said that Universalists hold to no punishment for sin, he meant that there was a class of Universalists who believe that men are fully punished for their sins in this life, and consequently that they will not be punished over again in the next world. The language which he employed, however, was a strange method to express such a meaning; for, without making any distinctions, qualifications or explanations at the time, he solemnly and deliberately stated to his congregation that Universalists denied all punishment for sin. This was curious language to be interpreted with the meaning that they held men would be fully punished for all the sins they commit in this life. But let him have the benefit of this explanation, and we inquire further: Why should he take it upon himself to usurp the judgment seat of Almighty God, and to pronounce sentence of endless damnation upon these mistaken people? Was it alleged that they are actually any worse than their neighbors who believe as Mr. M. does?

No—for though he was pleased to class them with the vilest characters at the bar of Heaven, still he admitted that they were amongst our most respectable citizens. All—all—the fault alleged against them was, that they did not believe as the Rev. Mr. Morrill did as to the time when God will punish his creatures for the sins they commit. Say they are wrong and he is right—yet must they be punished to all eternity because they do not think as he does on the subject? The course he took amounted to an avowal of this cruel doctrine. The papal church, which claims to be infallible, may with some consistency denounce the curses of endless damnation upon all who dissent from the creed of the Pope; but for a protestant clergyman to pronounce the same sentence against such as differ from him, cannot claim the benefit of any such consistency. Let the doctrine adopted by Mr. M. become current, and we should soon see christians of all the different sects, but one, "deal damnation round the land, on each they judge the foe" of God.

A NEW DEVICE.

The autodox have prepared and just published a new Tract, to be thrust into every family in the country to which by their agents, male and female, they can get access on the 1st of January next—or New Year's day. It is, of course, sectarian to the backbone; but in order to make it take, it is entitled "A happy new year"—and is to be presented under the cover of friendship. Indeed, the Mirror is bold to calculate that "with little and pretensions so inviting, it will not be spurned on the day of mutual felicitations, even by such as have been in the habit of rejecting them." This calculation is a wary one, doubtless. The thing is "sugared o'er" for the work of deception. We exhort the people to beware of this "wolf in sheep's clothing." *Timeo Danaos et dona ferentes.*

LONG PRAYERS.

Long prayers are improper and injurious for several reasons; first, because they are almost always mixed up with a variety of matter having but little just connexion, whereby the mind of the hearer as well as the speaker becomes confused and lost; secondly, because they are wearisome to the people, and as soon as a congregation becomes wearied by a service, its effect is counteracted and defeated; and thirdly, because they are expressly condemned by our Lord. Most elevenmen are greatly on this subject.

Perhaps the reader may be curious to notice the examples of Scripture as to the length of prayers. The whole number of prayers recorded in the Bible is 55. Of these, the longest are the prayers offered by the Levites in the days of Nehemiah, and Solomon's prayer at the dedication of the Temple. These might be ordinarily pronounced in 3 minutes. Besides these, 6 vary from 4 to 2 minutes; 8 from 2 to 1 minute, and 39,—much the largest number,—may be pronounced distinctly in time varying from 2 seconds to 1 minute. Is it not enough to be wise according to the Scriptures?—for a disciple to be as his master?

BURCHARD.

This congregational fanatic is now in Vermont getting up revivals. During his protracted efforts in Perkinsville, Br. Balch of the Impartialist attended his meetings and has given us what we doubt not may be regarded as a true account of his system of operations. We unite with neighbor Cummings of the Mirror in the hope that he will never venture so far east as Maine. The following is a part of Br. B's description of Burchard's preaching. It is sufficiently revolting:

The first thing after he enters the house is to brush up his long hair, and go up into the pulpit. He then calls on all who would continue their prayers, or put up new ones. For a while the house is all in confusion. He never closes his sermons, but comes down out of the desk talking, calling all who wish to be prayed for to come forward into the anxious seats. He goes round the house inviting, urging, threatening, pulling every one to come forward. Here is the fraud, the bold deception. All who want to be prayed for, or who are not afraid to be prayed for, are pulled or driven forward. He then makes them promise before God, to make an unconditional surrender of their souls, bodies and the world to God, and signify it by rising up. "Rise up! Rise up there! Rise up!" he bawls out. "There down with your heads upon the panels of the pews. Deacon—pray, mightily to God." All this is done as fast as words can be put together. He then marches them off to another side of the house, and then protrudes his bristly head in every lady's face to whisper in her ear. He then prays for them himself. Then selects out the best finished, and seats them in another spot, and completes the salvation of their souls.

On the whole it is the most ridiculous of all farces ever performed. He and a little dandy walked the stage, while he acted in the most theatrical manner his wicked and base deceptions.

We have no disposition to trouble our readers with a description of his wickedness.

We will give some specimens of his chaste and reverential language from which they can infer the rest.

Addressing Mr. C. who had been 'converted' some years ago, he said, 'You drink rum don't ye?' 'I do sometimes.' 'Well, do ye suppose I can convert you? Go home and pray in your family; keep away from here. I had as lieves undertake to convert an old gin barrel. God Almighty can't convert you. He'd just as quick try a gin barrel.'

'A converted lady asked for prayer.—' 'Ain't you a professor?' 'Yes sir.' 'Well go home, and pray for yourself. I won't pray for you.'

Mr. P. requested 'prayers that the people of Perkinsville might not be led astray by Birchard.' He came to talk with him. Mr. P. answered him short and direct. 'Why, you are the toughest man I ever saw.' He afterwards persuaded Mr. P. to attend his anxious meeting. He came before him and began to pray at the highest pitch of his voice. 'O God! God Almighty, Lord Jesus Christ, O Holy Spirit come right down and convert this Paul. Yes, God Almighty, come down and convert all them sinners that set on that seat, with that Paul!'

He asked a young lady in Springfield if she was converted? She said, she was not, as some people understand it, but she meant to live a holy life. Do you believe in a Savior? Yes sir. Do you trust in God? I trust in no other. What do you believe in? 'In the final restoration of all things which God hath spoken by the mouth of the Holy prophets since the world began.' Well, madam, you will go to hell and when you get there you'll remember what I tell you. You may go, but don't want you here.

To a young man he said, 'You'll go to hell. The devil'll have ye. Why what would you think to crawl right into that stove?'

To another he said, 'The devil's got you now. Don't want you here. Clear out.' He went to a woman, looked her in the face and said, 'Madam I'm authorized by the Holy Ghost to tell you (taking out his watch and holding it before her) that you'll be in hell in five minutes, if you don't repent, and give your soul to God!'

Speaking of Springfield, he said a few weeks ago the wind blew in that valley of dry bones and they began to come together, rumble, rumble, rumble.

Speaking of conversion, he said, 'Before, the devil was in him, but God comes in and dethrones the devil, drives him away, clears him out.'

He stated that there were different degrees of happiness in Heaven, and proved it by asserting that there were different degrees of misery in hell, 'which proves it,' said he, 'by what we call a parity of reasoning.—D'ye suppose they are all alike in Heaven? Ha! No, no, no, no, no, no.'

'In heaven,' said he, 'you'll all recollect what I tell you, yes that there in Perkinsville in that church, in that slip, that you gave your souls to God. And so in eternal hell—in fire and brimstone ye'll remember ye had the offer of salvation there in Perkinsville, in that house, in that slip, on that night and tell me, are ye saved and will ye go to heaven?'

'Appointment? 'Tis the chast'ning rod he sits in Heaven; in mercy sent, he heart of man its native home. Will never leave it so.—No, till if sorrow has warped its hopes, in language from misfortune's pen, by charms are smiling to receive, 'Tis the joys we picture now!'

For we have friends,—such as fancy dreamt of When on the page of romance she portrayed Friendship in its liveliest hues. Dim griefs, Such as the world would notice but to scorn, We breathe into their bosoms—and they'll weep, But round them worldly cares will gather thick, Like clouds, envelop them, and we lose the friend. Then what's the balm to heal the wound? 'Tis heaven. No more will fancy with his magic art, Enchant the mind to fields of earthly bliss, And paint our future days in fairy dreams; For, we have found that thorns are growing there. But when our souls have tasted of the truth, And we, in faith, behold eternal joy For all the sons of men beyond life's cares, We sigh no more that earth is not our home. U. C. B.

neighbor, do ye not justly, love mercy, do good to all men, feed the poor, &c. &c. And ye think that's religion, do ye? ha, ha, ye'd be worse than an Arab if ye didn't. His whole sermon are made up of stories. As a sample we will give one. He said he knew a young man who once stole a fox. The officer pursued him and he clapped the fox under his cloak. The officer brought him before the magistrate, and while they were trying him the fox kept gnawing, and gnawing into his flesh till his teeth struck his heart and he dropped on the floor and out-skipped the fox from under his cloak! D'ye believe that? ha!

MISSIONARIES.

There have been so many mobs and riots of late in some of our principal cities, that it is said the Indians talk of sending out several swarthy missionaries to this christian land to teach our people better things.

INSTALLATION.

Br. William H. Knapp, was to have been installed as Pastor of the Universalist Society at Danvers New Mills on Christmas, the same Society where our good brother Hodson labored formerly in word and doctrine.

For the Christian Intelligencer.

FRIENDLY ADVICE.

BR. DREW:—In taking up your paper of week before last, I was somewhat surprised to find you correcting the misrepresentations of a preacher, to whom, it appears, you paid your respects, by attending his meeting on Sabbath afternoon. I must confess, that in this respect, you have not manifested a great abundance of sound judgment, or much discrimination. To be sure you could not help feeling somewhat indignant, in finding your sentiments misrepresented and abused, and your character manifestly traduced; but then, you ought to remember, it was done by a privileged person,—a religious, pious man. You surely ought not to complain, when you have the honor to be noticed by such a person, even if he should say a few hard things against you. And you know, too, that he could not show out his piety, and manifest his poor Universalist's love only by giving the poor Universalist a few sound orthodox blows; and by showing, by the especial notice he takes of them, that they are a set of ignorant, vicious, worthless fellows. Of course, you ought not to complain against the course he has taken, especially, when you consider the honor he has done you, and more especially, when you consider that he was constrained to take it, in order to prove himself an able workman, that needeth not to be ashamed, rightly abusing the characters, and misrepresenting the opinions, of his religious adversaries. If you will yet find fault, therefore, I shall very strongly suspect, that you have not much philosophy about you, nor any very deep penetration.

And besides all this—you know there are rules, necessary to be observed in matters of this kind, which will not work both ways.

It is perfectly right, and manifests a truly Christian spirit, for a Calvinistic Baptist to accuse Universalists of holding doctrines, which they never held, and of inculcating principles, which they never inculcated; but it is a great and crying sin, almost equal to the sin of blasphemy, for a Universalist to repel these charges, and to throw them back upon their accusers. The good of the church requires, that the doctrine of God's universal love to man should be misrepresented, and the moral and religious characters of its advocates assailed. The end, you know, justifies the means. But it is a most outrageous affair,—most horrible, in the sight of our orthodox Christians,—to expose the doctrines of the church, sound and consistent as they are doubtless supposed to be, and to point out their obvious tendency. Any thing may be said against the doctrine you hold—and it is all as it should be; but woe to the unfortunate man, if their sage calculations shall prove true, both in this world and that which is to come, who shall speak a word against their doctrines. And so, Br. Drew, you must let them talk on, and say what they please, whether true or false, and when they please; and, as for attempting to defend yourself, you had better forbear, if you wish to find favor in their sight, either here or hereafter. At least, this is the unsolicited advice of Osz.

For the Christian Intelligencer.

DISAPPOINTMENT.

Disappointment occurs so frequently in every worldly pursuit, and in all situations of life, it would seem that no reflecting mind could ever encompass it, however stern, without being sufficiently ready for the combat. But our plans for future enjoyment are so well constructed, that we leave no room for the destroyer. We do not wish to trouble ourselves with anticipations of future woe, being hardly competent for the present. And thus we toil on; ever seeking here for bliss complete. Hope leads the fancy along, and strews her path with fragrance borrowed from fascinating dreams; and there we grasp elysian delights, that prove, too soon, indeed, the imagination to be their only existence. But why, when reason so plainly points the soul to the rugged way of truth, do we reject the inspiring voice, and seek the bright ray

'That glitters in the sunshine, and dazzles but to blind?' It is delusion painful—yet pleasing until the fallacy is proved. Then, when we find that the scenes of mortality are surely but the mixture of hopes and tears; and that all the pleasures of life are transitory; glimmering through many an obstructing cloud, we ask for something more than mere chimerical schemes for happiness. Nor in vain do we ask. For there are other charms in nature than the dying flower, and the rural green, that must yield its hue to the first frost of Autumn; there is 'in nature, nature's God.' There are other instructions to be gleaned from the vanity of human desires for lasting earthly delights, than their deceitfulness; it is the assurance we have that they are not the treasures our Creator has prepared for immortality.

'Appointment? 'Tis the chast'ning rod he sits in Heaven; in mercy sent, he heart of man its native home. Will never leave it so.—No, till if sorrow has warped its hopes, in language from misfortune's pen, by charms are smiling to receive, 'Tis the joys we picture now!'

For we have friends,—such as fancy dreamt of When on the page of romance she portrayed Friendship in its liveliest hues. Dim griefs, Such as the world would notice but to scorn, We breathe into their bosoms—and they'll weep, But round them worldly cares will gather thick, Like clouds, envelop them, and we lose the friend. Then what's the balm to heal the wound? 'Tis heaven. No more will fancy with his magic art, Enchant the mind to fields of earthly bliss, And paint our future days in fairy dreams; For, we have found that thorns are growing there. But when our souls have tasted of the truth, And we, in faith, behold eternal joy For all the sons of men beyond life's cares, We sigh no more that earth is not our home. U. C. B.

EASTERN CHRONICLE.

"And catch the manners living as they rise."

GARDINER, DECEMBER 26, 1834.

EXECUTION.—Joseph J. Sager is to be publicly executed in Augusta, by hanging, on Friday next between the hours of eleven and one. We have visited him in prison, and though differing from us materially in his religious opinions—for he professes to be orthodox—still we find him ready to converse with freedom as to his present situation and future prospects. He protests that he is innocent of the crime, and says that he shall be able to satisfy the people of the fact on the gallows. This he cannot do. His explanations are entirely unreasonable and unsatisfactory, and are evidently studied and made up to answer his purpose. He appears calm and gentlemanly in his deportment, though somewhat pale and emaciated by confinement. He professes to have been struck under "conviction" at a Methodist meeting some years since in Hallowell, and now says he thinks God has pardoned his soul. But, whilst he asserts his innocence, few will credit the genuineness of his religious professions.

Such a scene as we shall witness next Friday at our doors, was never exhibited in this County. The thoughts of it are sickening, from which we would gladly turn away.

The Union and Nullification parties in South Carolina have made a compromise and united in the unanimous choice of Mr. McDuffie for Governor, and Mr. Calhoun for U. S. Senator.

There is no news from Washington.—Congress has not yet got into the working mood, and probably will not much before the 4th of March when the Session must expire.

The Philadelphia Gazette of Saturday states that a forged check was presented and paid at the Philadelphia Bank for \$2000. Crime is extending in every direction. Robberies, forgeries, murders and suicides constitute a large portion of the contents of our newspapers.

The seven Pirates convicted in Boston of the robbery of the brig Mexican, were sentenced on Tuesday of last week to be hung on the 11th of March next, between the hours of 9 A. M. and M.

FOREIGN.

London and Paris dates to the 15th November have been received at New York, which furnish news of an interesting character.

By the death of the Earl of Spencer, his son, Lord Althorp, the present Chancellor of the Exchequer, and the leader of the administration party in the House of Commons, succeeds to the Peerage, and of course vacates his seat in the Lower House. Lord Melbourne in consequence, has tendered his resignation, which would of course break up the Cabinet. It was rumored that the Duke of Wellington had been sent for by the King, and had been requested to arrange a new Ministry. This circumstance is highly improbable.

We have also news of the formation of a new French Ministry with the Duke of Bassano at its head; and what is perhaps more important to us than either, the convocation of the French Chambers for the first of December, instead of the 29th, to which latter date they had been prorogued.

It is known that this early convocation had been specially solicited by our Minister, Mr. Livingston, and is presumed to have for its object a consideration of the unexpected Treaty between France and the United States. So that it is by no means improbable that the appropriations necessary to carry the Treaty into effect, will have been made before the arrival of the President's Message.

The Paris Monitor publishes officially the list of the New French Ministry, which is as follows:

The Duke of Bassano, Minister of the Interior and President of the Council.
M. Teste, Minister of Commerce.
M. Bresson, " of Foreign Affairs.
General Bernard, " of War.
Charles Dupin, " of Marine.
M. Passy, " of Finance.

It is not supposed that the change of Ministry indicates any change of policy in the affairs of the Government. Its announcement however, occasioned a momentary decline of the funds.

LONDON, Nov. 14.—The French Ministerial chaos has terminated in a very strange sort of creation—it has produced a Cabinet of most incongruous materials—putting one in mind of Burke's illustrations of a Ministry, in his own time, of different colors, and violent contrasts—the fantastic combinations of a tessellated pavement with here a piece of black stone, and there a bit of white.

In place of the *Doctrinaires*, France has got the ill assorted composition of a Ministry which we have described as a whole, but which it is not very easy to describe exactly in its component parts. There is a fragment of the splendid Empire of Napoleon in the Duc de Bassano, but not a splendid fragment. That is combined with a piece of the *juste milieu* system to which M. Teste, the new Minister of Commerce, belongs, and who will not realize the anticipations of our political economists as to "free trade." Then we have in the Minister for Foreign Affairs, M. Bresson, a representative of the intriguing and many colored policy of Talleyrand—in the Minister of War, Gen. Bernard, and in Charles Dupin, the Minister of Marine, representatives of the *Argentine* system, which is not though it affects to be, the system of honest patriotism, or the charter. Nor is a shade of the republicans wanting in this curiously constructed Cabinet; for we have it in M. Passy, the Finance Minister, though a very delicate shade, and this is commingled with the changeable hues of M. Percil's policy, who, in one respect may be said to be unchangeable, and that is in his attachment to power above every thing else. The continuance of this minion of Doctrinaire tyranny in the Government, must considerably abate the exultation which the Peers would otherwise have felt at the overthrow of the Ministry that had so long labored for its utter destruction.

It is said the new French Ministry is decidedly liberal. The following anecdote is related to prove the fact;—The Duc de Bassano, being questioned by the King as to the political system which it would be desirable to adopt, replied, "Sire, there is but one system which has a chance of success; one that has been pointed out in the Chamber of Deputies; it is absolutely necessary to return to a liberal and moderate policy—you must surround yourself with faithful and disinterested agents." "What do you mean," said the King, "by a liberal and moderate policy?" "Sire, I mean to return to the democratic principles of 1830; in future, in order that the vessel of state may make good way, and keep above water, it is necessary that her sails should be filled with the breeze of July."

It is positively asserted by the Courier Francois that Bassano had set about drawing up for insertion in the Moniteur, an expose of the policy of the Government, under three heads, viz.: an amnesty, no proceedings against the press, and the restoration of the Revolution of July. This coming to the ears of the King, the Duke was sent for, and directed to adopt a different strain. Louis Philippe is said to be the richest, as well as the closest-fisted man in Europe.

SPAIN.—By the latest accounts from Spain, it appeared the civil war continued to rage with great vigor in the northern provinces, where Don Carlos's troops had gained considerable advantages over the Queen's forces—but, on the other hand, Gen. Mixa had taken the field, and was received with enthusiasm—and his movements had been successful. Other accounts say that Don Carlos had met with reverses, and had not availed himself of the advantages which it was said his troops had gained. The Chambers have adopted, by a great majority, and without any modification, the amendments of the Chamber on the law respecting the foreign debt. Spain is about attempting to negotiate a new loan.

The Compiler of Madrid of the 3d inst. has the following:—A conspiracy has been discovered at Cuenca, and 50 persons have been arrested. Among them is a Superior of a Convent, in whose possession was found a list containing the names of 35 persons who were to be assassinated.

We learn also from Madrid that the rumor of 78 members of the Chambers of Producers having presented an address to the Queen Regent, declaring that unless the system of Government was changed they could no longer give her their support, is confirmed.

EXTINCTION OF THE NATIONAL DEBT.

The Treasury Report, announces the important fact that the National Debt of the United States, which at one time amounted to more than \$127,000,000, will be totally extinguished on the first of next month.—This fact is not only gratifying in itself, but affords a practical illustration of the immense resources of the country. For it is to be observed that these \$127,000,000 have been paid off in the course of 19 years, by the regular operation of our financial and revenue system without the imposition of direct taxes, (except for a very short period.)

1st of Jan.	It was	1st of Jan.	It was
1791	\$75,463,476 53	1814	\$1,487,846 24
1792	77,227,921 66	1815	99,833,660 15
1793	80,352,634 04	1816	127,834,933 74
1794	78,427,404 77	1817	123,491,965 16
1795	80,747,487 39	1818	104,466,683 83
1796	83,762,172 07	1819	95,539,618 28
1797	82,064,479 33	1820	91,025,590 15
1798	79,225,529 12	1821	89,987,427 68
1799	78,408,669 77	1822	93,546,676 98
1800	82,976,294 35	1823	90,875,877 22
1801	83,088,080 80	1824	80,268,777 77
1802	80,712,632 35	1825	83,758,432 71
1803	77,054,086 30	1826	81,054,059 99
1804	86,427,120 88	1827	78,987,357 20
1805	82,312,150 50	1828	67,475,043 87
1806	75,723,270 66	1829	58,421,413 67
1807	69,218,398 64	1830	48,580,534 22
1808	65,196,317 97	1831	39,082,461 88
1809	57,023,192 09	1832	24,282,879 24
1810	53,173,217 52	1833	7,001,698 83
1811	48,005,587 76	1834	4,722,260 29
1812	45,209,737 80	1835	0,000,000 00
1813	55,962,827 57		

Only nine years ago our National Debt was \$81,000,000. In 1816 the interest alone amounted to \$7,157,500 42. In 1826, to almost \$4,000,000. Since the beginning of that year, we have paid off, including interest, very nearly a hundred millions of dollars, over and above our current expenses, almost without feeling it.—N. Y. Journal of Commerce.

TABLE OF CATARACTS,

IN AMERICA.	Perpendicular height.	Whole descent.
Tequendama, S. A.	600	600
Niuegon, U. Canada.	600	600
Montmorency, L. Can.	250	250
Falling Spring, Va.	200	200
Niagara, U. C.	174	281
Shawenegan, L. C.	150	150
Wilberforce, Hood River, U. C.	100	250
Pasamunco, S. A.	87	400
Misouri,	87	352
Pasaca, N. J.	70	70
Cobos, Mohawk,	70	70
Chaudiere, L. C.	130	130
Housatonic, Conn.	60	66
Great Falls, Potomac,		70
Little Falls, Potomac,		37
St. John, L. C.	45	45
Bellows Falls, Con. R.		44
Grand Mere, L. C.	30	30
St. Anthony, Miss.	16	74
Packagaha, Miss.	20	20
Monongahela, Va.	20	20
St. Mary's, U. C.	22	22
Grosse Pilles, L. C.	15	15
Ottawas, U. C.		20

IN EUROPE.	Perpendicular height.	Whole descent.
Marble Cascade, Italy,	300	300
Powers Court, Ireland,	300	300
Pistilly, Cayne, Wa.	200	200
Ceresoli, Savoy,		2,400
Evanson, Savoy,		1,200
Nun of Capena, Savoy,		1,100
Staub Bach, Switzerland,		900
Sour Milk Force, England,		900
Glommen, Norway,		500
Cofers, Scotland,		212
Fetina, Dalmatia,	150	150
Teverone, Italy,	100	100
Trobletta, Sweden,		100
In Devonshire, Eng.		99
Hardrow Force, Eng.		90
Fall of the Rhine, S.	70	70
Thornton Force, Eng.		90
Rocky Linn, Scot.		80
Wethercot, Eng.		75
Dank Cave, Eng.		25

RAIL ROADS AND CANALS.

A publication recently compiled by Mr. Tanner, gives a short description of all the Canals and Rail Roads in the United States now completed or in progress—from which work the following is collected:

Canals, R.Rds.	Miles.	Canals, R.Rds.	Miles.
N. Hampshire, 34		D. Columbia, 9	
Maine, 20		Virginia, 60	249
Massachusetts, 73	116	N. Carolina, 24	
Rhode Island, 46		S. Carolina, 51	135
Connecticut, 27		Georgia, 28	
New York, 800	300	Alabama, 16	62
New Jersey, 149	105	Mississippi, 63	
Pennsylvania, 788	322	Louisiana, 14	5
Delaware, 13		Kentucky, 2	
Maryland, 354	194	Ohio, 375	

Francisco Ruiz, the carpenter, one of the convicted Pirates, has been deranged since yesterday morning—and has erected a Cross in his cell, before which he continually prostrates himself, using the most violent gestures, and uttering frantic cries. It will, probably, be necessary to put him in irons, to prevent his committing violence upon himself.—Eve. Gaz.

APPOINTMENTS.

The Editor expects to preach in Pittston on the first Sunday in January—a week from next Lord's day.

MARRIED.

In Ettn, Mr. Sewall Sylvester to Miss Jane Brooks; Mr. Joseph Ruellet to Miss Nancy Sylvester.
In Portland, Mr. Frederic P. Ingalls, Printer, to Miss Frances Ann Berry; Mr. Edward Gooding to Miss Elizabeth A. H. Roach; Mr. John Jumper to Miss Mary T. Darnon.
In Brunswick, Mr. Reuben McKenney to Miss Cordelia Cobbett; Mr. Robert Bowker to Martha Dunning.
In Standish, Mr. Reuben Harmon to Miss Erinxine Chase, of Buxton.
In Thomaston, Mr. John Porter, of Belfast, to Miss Almira Harwood.
In Camden, Mr. Medford Haskell merchant of Bangor, to Miss Caroline Thorndike.
In Waldoborough, Mr. Benjamin L. Harriman of Warren, to Miss Maria Haines, of Nobleboro'.
In Bristol, Capt. George Yates to Miss Margaret Yates.

DIED.

In Bath, Mrs. Abigail, wife of William Torrey, Esq. aged 42 years.
In Searsmont, Ansel Lothrop, Esq. aged 54.
At Cranberry Island, Mr. Joseph Brazier, formerly of Charlestown, Mass.
In Portland, Elizabeth, daughter of William Nelson, aged 2 months.
In Cape Elizabeth, Miss Caroline Woodbury, aged 28 years.

MAINE TEMPERANCE SOCIETY.

The annual meeting of the Maine Temperance Society will be held at Augusta on Wednesday the 4th of February next. It is to be earnestly hoped, that the friends of Temperance throughout the State will endeavor to be present on that occasion, to incite each other to a rational zeal on that subject. It is understood that the Executive Committee have extended letters of invitation to several distinguished friends of the cause residing in other States to favor the meeting with their presence, amongst whom are Messrs. Gerrit Smith and Delavan, of New York, and Messrs. Pierpont and Edwards, and Mr. Sargent of Massachusetts. They also propose several interesting and important topics for discussion before the meeting, which will doubtless engage the attention of the first men in the State. The Temperance cause is a common one—a cause which knows no other party or sect, than the party, if such it may be called, of those who would wish to put an end to intemperance, and to promote the general cause of good morals in the community. As such, it is entitled to the co-operation of all good men.

NOTICE.

SALE ADJOURNED.

PURSUANT to a vote of the Stockholders of the Kennebec Boom Corporation, I shall sell by public vendue, at the office of George W. Hill in Portland, on Wednesday the 31st day of December next, at 10 o'clock, A. M., the following shares of the Capital Stock of said Corporation, viz., 82 to 91 inclusive, 127 to 129 inclusive, and 135 to 143 inclusive; unless the assessments, due on said shares, together with all necessary charges are previously paid.
P. SHELTON, Treasurer of Ken. Boom Corporation.
Gardiner, December 1, 1834.

To DANIEL NUTTING, Clerk of the Gardner Cotton and Woollen Factory Company.

YOU are hereby required to call a meeting of said Company to be held at the office of their Treasurer on Thursday the thirtieth day of January, 1835, at two o'clock, P. M., to transact the following business; to wit:
1. To choose a Moderator.
2. To choose Officers for the ensuing year.
3. To see if the Company will vote an assessment to pay the debts of the Company.
4. To take a view of their business and pass any vote or votes relative to the same which they may think expedient.

PETER GRANT, } Directors.
JOHN STONE, }
ENOCH JEWETT, }
Gardiner, December 8th, 1834. 51

In pursuance of the above warrant the Stockholders of said Company are hereby notified to meet at the time, place, and for the purposes therein named.
DANIEL NUTTING, Clerk
G. C. & W. F. Co.

THE AGE—DAILY.

THE Publishers of The Age, propose to resume the publication of a daily paper during the next session of the Legislature.

It will be printed as heretofore, on the half of a large sheet, in the usual form, at the price of ONE DOLLAR AND FIFTY CENTS for the session. Any person procuring six good subscribers, and forwarding the amount of their subscriptions, shall be entitled to a copy of the paper.

Containing an early and correct account of the proceedings of the Legislature, and impartial views of the more important and exciting debates, it will read with present interest, and form a convenient volume of reference for future reference. Political men of interest, and notices of passing events will all give it the variety usually sought for in the columns of a newspaper.

All subscriptions from a distance must be paid in advance. The money can be conveniently remitted by the Representatives from the several towns, at the meeting of the Legislature.
Augusta, Nov. 24, 1834. 51

MAINE TRI-WEEKLY JOURNAL.

LUTHER SEVENTH will publish during the ensuing session of the Legislature, a paper three times a week, on Tuesday, Thursday, and Saturday mornings. It will be printed on new type and fine paper, and each number contain about twice as much matter as each number of the Daily of last and preceding winters. One reason for substituting a tri-weekly for a daily is that the great daily mail running eastward has been stopped, and only goes on the mornings we have selected for our tri-weekly publication. To eastern subscribers, therefore, a daily paper only subjects them to double postage, without enabling them to obtain any earlier intelligence, and the same remark applies to nine tenths of the post offices in the State. The number which have a daily mail is small, but the number which have a mail two or three times a week is very considerable. A tri-weekly is therefore better adapted to the existing condition of the mails.

The proceedings of